CATHOLIC · ACTION ·

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HOLY FATHER'S ENCYCLICAL LETTER ON ST. BENEDICT

ABIDING PEACE

N.C.C.M. ANNUAL MEETING

COMMUNICATION

N.C.C.W. LISTENS IN AT U.N.

LET'S LOOK AT THE RECORD

N.C.E.A. AT BOSTON

Our Common Catholic Interests:

Living Through the Holy Spirit

May Day 1947

National Shrine of Mary Immaculate

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIX, No. 5 MAY, 1947

OUR COMMON CATHOLIC INTERESTS

CONFUSION, lack of stability, the presence of false values in so much of the thinking of today influence judgments and decisions in all walks of life—personal, community, national and international.

Living Through the Holy Spirit

Sorely needed as a prerequisite to action is wise counsel. And where is there surer strength and counsel to be found than from the Source of All Wisdom—the Holy Spirit, the Third Person of the Blessed Trinity.

As the Feast of Pentecost, celebrated this year on May 25, draws near, attention is focussed on the Church's dependence on this Third Person of the Trinity. From that first Pentecost when the visit of the Paraclete brought divine guidance and courage to the weak and frightened Apostles, that same Spirit has surely and safely guided the Church through the centuries and remains with Her today. Nor is this guidance confined to the Church. At all times we may look for this same strength and certainty, not only in matters spiritual, but in the solution of those problems which are not so readily recognized as having spiritual significance but which in reality do have a moral basis, the correct evaluation of which is essential to the well-being of society. Guidance of the Holy Spirit is necessary in all phases of our daily living if right order is to prevail, whether in our personal lives or our wider social relations.

This month we celebrate the fiftieth anniversary of the Encyclical of His Holiness Pope Leo XIII, *Divinum Illud,* in which the attention of the world is drawn to the mission and power of the Holy Spirit and to the honor rightly due Him. "We ought confidently and continually to beg of Him to illuminate us daily more and more with His light and inflame us with His charity," says the encyclical. Thus will our thoughts, our counsels, our actions be a worthy contribution to life.

May Day 1947 Signally Mary's Day

AT THE instigation of The Christophers, hosts of Catholics throughout the United States, and in Canada and Hawaii, participated in a nation-wide observance of prayer for the people of Russia and other Red-dominated lands on May 1, the day on which communists throughout the world parade in display of strength. Public rallies, religious parades, and ceremonies in churches and chapels in more than 300 United States cities petitioned God for the conversion of Russia. In some dioceses, there were processions in every parish. In others, public prayer meetings for the conversion of Russia were held in large cities and in smaller and rural sections parish services were held for the conversion of Russia. In still other dioceses large county rallies were held.

This May Day prayer campaign was planned and executed with the consent of various members of the Hierarchy and its announced purpose was "to be a lesson of Christian love on a supernatural basis that would leave a lasting impression on the general public and possibly on the world" and to stress "the necessity of Christ's love and truth for

lasting peace and the restoring to the great people of Russia and all Red-dominated lands the full freedom to practice once again the Christian faith that has been their precious heritage over the centuries."

The Christophers or Christ-bearers who organized this campaign of prayer for Russia strive in a personal way to bring Christ into the "market place," to encourage millions of Americans to bring Christian principles into all spheres of life and the May Day prayer crusade was a practical application of principles.

National Shrine To Mary Immaculate To Be Completed

MAY is also the time set for another national demonstration in honor of The Queen of May. On Mother's Day this year, May 11, the Bishops of the country will sponsor a collection for the completion of the National Shrine to Mary Immaculate. The action was planned by the Bishops at their November 1946 meeting and a special Episcopal Committee authorized to promote the collection.

Every Bishop and priest, every member of Religious Orders of Men and Women, every mother and her children, every GI will be asked to contribute to this collection as a Victory Memorial to Mary Immaculate during this, the centenary year of her designation as patroness of the U. S.

While the objective seems large, an average of $1.00 per family among Catholics would accomplish it. There is hardly a Catholic who does not cherish Mary Immaculate with deep affection and, therefore, we feel that every wage earner will want to give at least $1.00.

By forwarding the building of this National Shrine in the Centenary year of the designation of Mary Immaculate as "Patroness of Our Republic" it is hoped to be in a position to complete the interior of the building in time for the celebration of the promulgation of the doctrine of the Immaculate Conception in 1954.

Many Bishops, priests and members of the laity have expressed their desire to participate in the early completion of the National Shrine to Mary Immaculate in the Nation's Capital. Pope Pius X, Benedict XV, and Pius XI have enthusiastically encouraged the building of this national monument in honor of our national patron.

The plans of the Episcopal Committee charged with the Mother's Day collection call for two other special collections, one from the Bishops of the country for the building of the main altar, and one from the priests of the country to be used to decorate the interior of the Shrine.

The Committee, representing the entire Hierarchy of the United States is composed of: Bishop John F. Noll, of Fort Wayne, chairman; Archbishop John J. Mitty, of San Francisco, vice chairman; Archbishop Richard J. Cushing, of Boston treasurer; Archbishop John Gregory Murray, of St. Paul; Archbishop Joseph F. Rummel, of New Orleans; Bishop Peter L. Ireton, of Richmond; and Msgr. John J. Reilly, Washington, D. C., director of the National Shrine, secretary.

N.C.C.S. Postwar Activities Reported to Board of Trustees

THE semi-annual report of N.C.C.S. to its Board of Trustees in Washington last month shows the program of the National Catholic Community Service being maintained in places where Army and Navy authorities have declared there is need for essential services. Twenty-six and three tenths per cent of the USO clubs selected as most needed for 1947 are N.C.C.S. designations.

The N.C.C.S. program has experienced a general change brought about by the new interests of our youthful peacetime armed forces. N.C.C.S. is now serving 22 veterans hospitals, providing a varied recreational program and assisting Catholic Chaplains in all Veterans Hospitals.

The Women's Division of N.C.C.S. continues to provide such services as will combat the material and moral evils which the families and members of the peacetime army face today.

Two Current Happenings In the Field Of Youth

WITH the difficulties and divergent needs of students of today in mind, Most Rev. Richard J. Cushing, Archbishop of Boston, episcopal moderator of the National Federation of Catholic College Students, has recently appointed an Advisory Committee to the Federation.

His Excellency stated that the growth and complexity of national and international movements and problems require an interested and responsible group to advise the National Federation in the social, cultural, economic and political questions with which it may be involved.

He called together diversified geographic, cultural and interest groups made up of college administrators, faculty members and alumni and alumnae, who met in Boston on April 9, 1947.

The newly formed committee is now considering the relationship of Catholic colleges to the National Student Union to be constituted at the University of Wisconsin in September.

"Operation University," a report and analysis of international and national student meetings held in 1946, has been submitted to the Youth Department, N.C.W.C., and is ready for distribution. The booklet, prepared by the members of the Joint Committee for Student Action is priced at $1. Copies may be obtained from the Joint Committee for Student Action, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

COMMUNICATION

Rev. Charles A. Hart

EVERY effort in behalf of Catholic Action needs to be brought into proper relation with the ultimate purpose of our existence. Since it is immediately evident that the universe, man included, could not possibly add to the infinite perfection of God human reason, guided by revelation, clearly concludes that the purpose of the universe must therefore be the only conceivable one of reflecting, or imitating God's perfect goodness. All finite reality, in varying degrees and to the exact extent God has so willed, does exactly that. "The heavens are showing the Lord's endless glory" but are unaware of the fact. Man and the angels above him reflect the higher notes of the intelligence and free will of God. But theirs is also an active role, if they so choose, of freely acknowledging that they and the universe show such reflection. They may be spokesmen for the universe, as their highest conceivable role.

Such human and angelic acknowledgment is the essence of religion. It is evidently a speaking, a communication of intelligent creatures with God, a prayer of praise. Religion, communication, prayer, have thus a fundamental sameness, whether on the natural or the supernatural level. Supernaturally the gift of divine faith gives members of Christ's Mystical Body a knowledge of God by hearing, which is preliminary to the knowledge by Beatific Vision. It is the beginning of the way towards direct knowledge, surpassing that natural, indirect, reasoned knowledge of God through the reflection of Himself in the universe. "We see now as in a mirror darkly, then face to face. Now we know in part, then we shall know even as we are known." With the beginning of this supernatural knowledge of God through faith there comes the corresponding supernatural desire and love. We want to the extent that we know. So the Apostles cried, "Lord increase our faith." That must be the constant prayer in the heart and on the lips of every Actionist. Without faith it is impossible to please God. Pleasing Him means fulfilling His purpose for our existence, that of reflecting Him in the greatest degree possible, loving Him after the manner in which He loves His own Infinite Goodness. Faith provides the indispensable supernatural knowledge that is the rational basis of such love.

In religion, prayer, communication, talking to God publicly or privately, we exchange minds. This is the very essence of such communication supernaturally as well as naturally. We become like those with whom we talk. We become likeminded as we say. We take on their characteristic inflections, their outlook, their vocabulary. In talking with God, as Jesus our model was always doing in His perfect humanity, we at the beginning, being entirely human, do most of the talking. Our prayers, which are always meditations on the life of Our Divine Lord, show the contrast between our lives and that of Christ's sacred humanity to be so great that we are filled with petitions for the exchange of our evils for His goodness, our weakness for His strength, our doubts for His strong assent. We have a tremendous sense of need. Then follows God's talking to us. "Be still and know that I am God," He says finally. We listen, our prayer becomes more passive and may even occasionally approach the prayer of complete quiet of the mystics. Thus by the inpouring of His grace, God gives us of His mind. He makes us like Himself. We conform to Him. We reflect Him supernaturally and thus fulfill our highest supernatural purpose.

It is important to remember that this supernatural communication for the purpose of becoming Christ-like, and therefore God-like, violates no law of our human person which is compounded of both body and soul, the external and the internal in essential union. Hence the value of the external prayerful attitude, the vocal expression of prayer. When the spirit of prayer, the internal will to pray, is weak or even absent, then comes the important role of externals, even the mere repetition of words which seem devoid of thought. Sooner or later the external impels the internal. Body and soul get together. Prayer of the lips becomes prayer of the heart and soul. This must never be forgotten. Body can act on mind as well as mind on body.

Oh Jesus of constant prayer, make us always prayerful, as the absolute necessity for our own salvation and for our truly reflective Catholic Action for others.

N.C.E.A. Convenes In Boston

VERY REV. MSGR. FREDERICK G. HOCHWALT

"STAND firmly for freedom of education, for the rights of parents, the rights of the church, and the rights of the state," and condemn without fear "the monopolistic tendencies of education which many of the school profession and of school administration are promoting"—this dual program was urged on Catholic educators from all parts of the country by Archbishop John T. McNicholas, O.P., of Cincinnati, at the forty-fourth annual meeting of the National Catholic Educational Association in Boston, April 8-10.

Insisting that the right of parents to choose the teachers of their children must not be infringed upon, Archbishop Richard J. Cushing of Boston, host to the convention, asserted: "We must never allow legislators or courts or anti-Catholic spellbinders of the moment to distract attention from the central place of the parent and the home in all democratic and Christian educational theories."

The three-day sessions featured nationally prominent speakers who dealt with subjects ranging all the way from the implications of the United Nations Educational, Scientific, and Cultural Organization for the N.C.E.A. down to whether reading or arithmetic should be taught first in the primary grades.

The addresses were in line with the resolutions adopted by the convention which was attended by about 7,500 Catholic leaders and teaching experts. These resolutions called for support of President Truman's foreign policies; the use of funds of the United Nations Educational, Scientific, and Cultural Organization principally for promoting "mutual understanding" among peoples; rejecting the view that public schools must have a monopoly of tax funds; and "immediate raising of teachers' salaries."

To the President of the United States, the Association pledges its continued support of our national policy to secure international peace by guaranteeing freedom to peoples everywhere. The resolution said: "The Association notes with satisfaction the President's courageous effort to maintain the blessings of freedom for people in imperiled regions of the world."

With regard to UNESCO a resolution states: "Recognizing that peace is something more than the mere absence of overt hostilities among nations, the N.C.E.A. urges that the resources of UNESCO should be devoted to those educational activities which tend most directly to promote mutual understanding of the fundamental aims of the United Nations and mutual understanding among the peoples.

"World-wide peace depends upon world-wide belief in the moral solidarity of all nations. Manifestly, educators whose lives are motivated by religion can deepen and intensify man's conviction of the moral solidarity of mankind."

The Association also asserted: "Realizing that poor salaries are deterring competent candidates from entering the teaching field, the Association urges that immediate steps be taken to raise teacher's salaries to a level commensurate with the value of their public services."

Archbishop McNicholas preached the sermon at the Solemn Pontifical Mass offered by Archbishop Cushing in the Cathedral of the Holy Cross which opened the convention. The Cincinnati prelate, who is President General of the N.C.E.A., stressed the supreme importance which the education of a child has for the individual, the family, the church, and the state.

Lashing out against "secularist educators and those members of the school profession or administration who would take the child from its parents" and insist upon the false assumption that parents have only those rights in education which the state grants them, Archbishop McNicholas reminded that there is no power on earth which can lawfully separate parents from their children in the field of education.

The Archbishop called upon the convention delegates to inspire a serious and profound study "which will enable all fair-minded educators, whether of state or nation, to understand the fundamental rights of the family in education."

Archbishop Cushing spoke at a public meeting in Boston Symphony Hall. The Boston prelate stressed the vital role of teaching in the home which he asserted was a certain safeguard of democracy. All education begins in the home, he said, and all discussion of education should begin with the home. "The family is the cell in the social organism," Archbishop Cushing said. "No planning, however scientific, can stay the world in its downward course unless both education and legislation unite to arrest the disintegration of the family and restore to homemaking its former prestige."

At the conclusion of its sessions the Association was pleased to accept the kind invitation of Archbishop Mitty of San Francisco to hold its next annual meeting in that city in 1948.

Abiding Peace

RITA SCHAEFER

THE changes necessary to make the United Nations a stronger instrument of peace were considered by the Catholic Association for ıternational Peace at its nineteenth annual con-rence which met in Boston, April 6-8. The tablishment of the United Nations was recog-zed by the Association as a right step toward taining peace and real international cooperation ıt one that needs to be implemented and rengthened. Leading up to the consideration of commended changes in the Charter, there were scussions of human, political, geographical, eco-omic and military elements of international life.

Most Rev. Richard Cushing, Archbishop of oston, said in his welcoming address, "The Asso-ation deserves the grateful commendation of ıe Teaching Church for the part which it has ayed in presenting to the public the Church's oint of view on the pressing problems of the y." His Excellency spoke on the moral pre-quisites of peace, emphasizing the power and cessity of a magnanimous people.

Stressing the need for an International Bill of ights, the Rev. Wilfrid Parsons, S.J., of Catholic niversity, discussed the several declarations of hts which have been proposed to the U.N. ommission on Human Rights. In this brief mparative study, he noted that the N.C.W.C. eclaration of Human Rights was the most in-usive, covering rights of the family, the domestic hts of states, and of states in the international mmunity, which were excluded from any of e others.

Foreign policies received studied consideration om the aspect of "why" they are as they are. his presentation, Dr. Thomas P. Neill of St. uis University said that the foreign policy of ance is motivated by her desire for security and England by her desire for a balance of power, nile the indefiniteness of the U. S. policy is due its involvement with domestic policy. From study prepared by Harry W. Flannery, CBS ws analyst, the Rev. Robert Graham, S.J., tor of *America*, described the policies of Russia a result of self-interest, expediency and the sire to communize the whole world. The poli-s of the Far East, according to Dr. T. H. D. honey of the Massachusetts Institute of Tech-logy, are a reaction to the policies of the occi-ntal world to this area. The hope underlying these discussions was that these situations will resolved through the U.N.

John Parr, of the Inter-American Bureau of the N.C.W.C., during his discussion of the Chapultepec agreements drawn up by the Inter-American Conference on Problems of War and Peace in 1945, stressed the necessity of integrating into the framework of the U.N. such regional agreements, embodying economic, social and military factors.

Telling of the interdependence of the world today, Sister Vincent Ferrer, O.P., of Rosary College, said this has made inevitable international economic cooperation for the realization of the common good of humanity. Raising living standards in other countries means raising the whole level of economic interchange and is conducive to good living for all peoples.

The U.N. efforts to work out a system where force will not be used for aggression but in the service of right were reviewed by Miss Catherine Schaefer, assistant to the General Secretary of the N.C.W.C. on U.N. affairs. The prospects of disarmament through the U.N. were discussed by the Rev. E. A. Conway, S.J., St. Louis University. He urged that the nations establish a system of world atomic control, a world security force, and a system of controls and safeguards, excluding Russia if she persists in her "filibuster" against these controls and safeguards.

The problems of Germany, and their relation to Europe particularly, were considered by a panel of students from Boston, Emmanuel, Holy Cross and Regis Colleges. They discussed the reeducation and denazification of the Germans, establishment of political and economic unity in Germany and a just settlement of the boundary question.

Changes needed in the U.N. to make it a stronger, more democratic institution were discussed by Thomas H. Mahony, president of the C.A.I.P. He recommended the following:

1. Abolition of the veto.
2. A system of weighted voting depending upon the unequal factors of nations.
3. Decisions to be made by a 51 per cent or 66 2/3 per cent majority, with delegates voting as individuals instead of agents of the member nations.
4. Establishment of the General Assembly as the legislative branch with adequate power
   a. to enact a code of international law binding upon the various nations effectively proscribing international war.
   b. to enact a code of world penal law binding upon individuals in the same field.
   c. to adopt a bill of human and state rights paramount to any such laws.
5. The Security Council to execute laws so enacted.
6. Establishment of a judicial system of compulsory jurisdiction over issues arising in the application of such laws and the protection of such rights.

Very Rev. John J. Wright of Boston urged that Catholics pray constantly for world peace and the success of the U.N. and contribute publicly to the cause of peace through some organization independent of political parties.

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

Let's Look at The Record

THE dissenting opinion of Mr. Justice Rutledge, in the New Jersey school bus case (*Everson* v. *Board of Education*), has been widely quoted by secularists as embodying the true historical content of the first clause of the First Amendment to the Federal Constitution, which reads as follows: "Congress shall pass no law respecting an establishment of religion." Mr. Rutledge, concisely, stated his position in the following language: "Not simply an established church, but any law respecting an establishment of religion is forbidden. The Amendment was broadly but not loosely phrased." (67 Sp. Ct. 504, 519.) In short, any form of cooperation of a legal nature by government with religion would be within the ban of the Amendment. It is difficult to believe that men whose lives were so closely guided by religious motivations would attempt to so quarantine religion.

Story, referring to the meaning of the First Amendment in his celebrated work on the Constitution, observed that "An attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference would have created a universal disaprobation if not universal indignation. . . . The real object of the Amendment was to exclude all rivalry among Christian sects and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government."

There is little doubt but that this was the mind of Mr. Madison when, on June 8, 1789, he introduced the following amendment for the consideration of the First Congress: "The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established nor shall the full and equal rights of conscience be in any manner or on any pretext infringed." (Annals of Congress, Volume I, p. 319.)

Debates, on the proposed Amendment, cast much more light on Mr. Madison's understanding of the Amendment. For instance, the following statement of Madison appears on page 730 of the Annals of Congress: ". . . he apprehended the meaning of the words to be, that Congress should not establish a religion and enforce the legal observance of it by law, nor compel men to worship God in any manner contrary to their conscience."

Mr. Huntington, of Rhode Island, sharpened the issue when he stated that "He hoped the amendment would be made in such a way as to secure the rights of conscience and a free exercise of religion, but not to patronize those who professed no religion at all." (Annals of Congress, Vol. I, p. 730.)

This expression of concern by Mr. Huntington elicited a clarifying remark by Madison. Thus he observed, "If the word 'national' was inserted before religion it would satisfy the minds of honorable gentlemen. He believed that the people feared that one sect might obtain a pre-eminence, or two combine together, and establish a religion to which they would compel others to conform. He thought if the word 'national' were introduced it would point the amendment directly to the object it was intended to prevent." (Annals of Congress, Volume I, p. 731.) This is Mr. Madison speaking for himself. There is no ambiguity in his statement, no basis for an inference that the Amendment was intended to be anything more than a bulwark against the establishment of a particular religion which would enjoy a legally preferred status.

The fact that the term "national" was not incorporated in the Amendment does not militate against the thesis that it was primarily designed to prevent a national establishment. The term was not included for the reason that, if it were incorporated, many would draw the inference that the Federal Government was a national one instead of a government of delegated powers. Thus Mr. Gerry, in opposing Mr. Madison's proposal to include the term "national," stated that "He did not like the term 'national' . . . It had been insisted upon by those who were called anti-federalists, that this form of Government consolidated the Union; the honorable gentleman's motion shows that he considers it in the same light." (Annals of Congress, Volume I, p. 731.) Mr. Madison, thereupon, withdrew his proposal to include the term "national" in the amendment.

Considerable attention has been given to the pronouncements of Mr. Madison for the reason that Mr. Justice Rutledge places exclusive reliance upon the position taken by Madison. Others must be considered. Thus, the Senate reported

(*Turn to page* 17)

Month by Month with the N. C. W. C.

.C.W.C. Administrative Board leets in Washington

The Spring Meeting of the Administrative Board of the ational Catholic Welfare Conference was held on the 15th nd 16th of April at N.C.W.C. headquarters in Washing-n.

The meeting was attended by their Eminences Edward ardinal Mooney, Archbishop of Detroit; Samuel Cardinal ritch, Archbishop of Chicago; and Francis Cardinal Spell-an, Archbishop of New York; Most Rev. John T. Mc-icholas, O.P., Archbishop of Cincinnati and chairman of he Administrative Board, who presided at the meeting; by rchbishops Robert E. Lucey of San Antonio, John J. Mitty f San Francisco, Joseph F. Rummel of New Orleans, and mes H. Ryan of Omaha; and Bishops John Mark Gannon f Erie, and Michael J. Ready of Columbus.

Others present were Bishop John F. O'Hara of Buffalo, sistant episcopal chairman of the N.C.W.C. Department f Catholic Action Study; Bishop Bryan J. McEntegart of gdensburg, assistant episcopal chairman of the N.C.W.C. egal Department; Bishop Thomas K. Gorman, assistant epis-opal chairman of the Press Department; and Bishop Emmet . Walsh of Charleston, assistant episcopal chairman of the .C.W.C. Department of Lay Organizations.

piscopal Appointments nd Transfers Authorized

Two translations of bishops to new sees, the appointment a new member of the U.S. Hierarchy, and the appoint-ent of an American priest as Bishop of Dacca, India, have transpired within the past four weeks.

The Most Rev. Leo F. Dworschak, Titular Bishop of Tium, translated from the Coadjutorship of Rapid City, S. Dak., be Auxiliary to the Most Rev. Aloisius J. Muench, Bishop Fargo, N. Dak.

The Most Rev. William T. McCarty, C.SS.R., Titular shop of Anea, is translated from Military Delegate of the Armed Forces of the United States to be Coadjutor Bishop of Rapid City with the right of future succession and with the full faculties of a residential bishop.

Rt. Rev. Msgr. Floyd L. Begin of Cleveland, has been named Titular Bishop of Sala and Auxiliary Bishop of Cleveland.

The Most Rev. Lawrence L. Graner, C.S.C., is the priest who becomes Bishop of Dacca, India. Bishop Graner, who is the seventh priest of the United States Province of the Congregation of Holy Cross to be made a bishop, will leave for his post in Dacca late this summer to assume his new duties.

Congratulations and all good wishes are extended these new prelates.

N.C.W.C. Model for Catholic Church Organization in China

From time to time over the years since the National Catholic Welfare Conference was founded in 1919 a number of countries throughout the world have set up organizations inspired by and modeled after the United States Conference.

China is the latest country to so organize. Because of the distances and difficulties of communication in China the Chinese Catholic Welfare Conference is being planned on a regional rather than a national basis and South China will be the first of these regional groups.

Bishop Francis Xavier Ford, a Maryknoll Missioner, in charge of the Vicariate Apostolic of Kaying in Kwangtung Province, will be chairman of the new South China Conference, having been elected at a meeting of the Bishops of South China in May, 1946.

There are 22 Bishops of Portuguese, Irish, Spanish, French, Italian and American nationality in the South China region. The first annual meeting is planned for June of this year, upon the return of Bishop Ford from the United States, at which time he will present a program of organization.

It is expected that four other regional groups will model themselves after the South China committee.

CATHOLIC ACTION—Monthly Publication of the NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

Most Rev. John T. McNicholas, Archbishop of Cincinnati, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. John Gregory Murray, Archbishop of St. Paul, vice chairman of the Administrative Board and episcopal chairman of the Press Department; Most Rev. Michael J. Ready, Bishop of Columbus, secretary of the Administrative Board; Most Rev. John Mark Gannon, Bishop of Erie, treasurer of the Administrative Board; Most Rev. Joseph F. Rummel, Archbishop of New Orleans, episcopal chairman of the Legal Department; Most Rev. John J. Mitty, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; Most Rev. James H. Ryan, Archbishop of Omaha, episcopal chairman of the Department of Education; Most Rev. Richard J. Cushing, Archbishop of Boston, episcopal chairman of the Youth Department; Most Rev. Robert E. Lucey, Archbishop of San Antonio, episcopal chairman of the Department of Lay Organizations; and Most Rev. Karl J. Alter, Bishop of Toledo, episcopal chairman of the Department of Social Action.

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Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

NATIONAL COUNCIL CATHOLIC WOMEN

N.C.C.W. Listens in at U.N.—Directors Meet—Marriage as a Career—With Our Nationals—News Round-Up

N.C.C.W. LISTENS IN AT U.N.

CATHERINE SCHAEFER

We present, with great pleasure, this account of the work of N.C.C.W. affiliates with U.N. by Miss Catherine Schaefer, Assistant to the General Secretary, N.C.W.C., for U.N. Affairs.

THE place of women in society today, human rights, child welfare, relief of the needy and shelter for the shelterless: these are questions in which the N.C.C.W. has intense interest. So has the U.N., which is attempting to act on the international level in these fields as well as many others. The United Nations can be informed in an indirect way through the United States delegation, of the principles and ideas held by such U.S. groups as the N.C.C.W. At this time, too, direct information is provided for in arrangements which may be made for international organizations to have consultative relations with the U.N. Economic and Social Council. The other side of the picture is—how can groups such as N.C.C.W. know what the U.N. is doing?

The National Council of Catholic Women is one of five Catholic organizations—and some 120 other American groups—which have accredited observers at the United Nations, the purpose being to keep the membership of national groups informed of what is going on at U.N., in terms of their own interest.

Most times at Lake Success there is more than one meeting taking place. Obviously it would be impossible, even if Lake Success were not so remote, for the most ubiquitous individual to attend all the sessions of interest at the same time. The N.C.C.W. has not attempted the impossible, but is accepting the challenge the problem presented in a way that is proving profitable and stimulating to its affiliated groups.

Last fall Mrs. Henry Mannix, N.C.C.W. president and observer at U.N., invited Board members, diocesan presidents, and presidents of affiliated national organizations within convenient distance, to her home in Brooklyn, to discuss ways in which N.C.C.W. affiliates might learn more about U.N., might help her "observe" and might best be assisted by the N.C.W.C. Office for U.N. Affairs in New York.

As a result, groups in Newark, Paterson, Brooklyn, and elsewhere are becoming familiar with aspects of U.N. methods of handling problems of interest to N.C.C.W. in particular, and to world peace and welfare in general. Their accurate and colorful reports are streaming into headquarters, and a sense of participation in and preparation for more direct and effective contributions to the work of the U.N. by Catholic thought is being developed.

So far the following sessions have been covered by groups which have assumed the full responsibility for the particular session: The Commission on the Status of Women; the Human Rights Commission; the Population Commission; and the first session of the Trusteeship Council.

The method used in the Archdiocese of Newark has proved particularly effective and stimulating. Mrs. Thomas J. Smith, N.C.C.W. Board member, put the matter of U.N. observation for N.C.C.W. under the chairmanship of Mrs. Henry Barkhorn, who enlisted 15 women from the Mount Carmel Guild of Newark and the A Kempis Club of New Jersey to attend the sessions of the Commission on the Status of Women, February 10-24. These women, given a briefing at the N.C. W. C. Office for U.N. Affairs, covered every session, with two observers attending each session. At the close, the entire group met for a conference on their reports and a discussion of their findings. This gave each observer a picture of the proceedings as a whole. Five members of this group appeared on a local radio program to discuss their general impressions of U.N. from a woman's point of view.

At present, Mrs. Barkhorn has 35 women cooperating in covering the sessions of the Trusteeship Council. The same methods of briefing and discussion are being followed.

The session of the Human Rights Commission was covered by the Paterson Council under Mrs. Robert Donaldson, president. This group had the satisfaction of dealing with the fundamentally interesting subject of human rights and of reporting the discussion of the N.C.W.C. *Declaration*

of Human Rights, which took place in the Commission.

A group in the Brooklyn Council, under the direction of Mrs. Arthur Deering, program chairman for the Nassau County Council, covered and reported on the meetings of the Population Commission of the Economic and Social Council.

The above are the main examples to date of organized projects undertaken by affiliated groups in the N.C.C.W.—but they are just beginning. Mrs. Mary Filser Lohr, president of the National Catholic Women's Union, is gathering within the Union a group to attend the special session of the Assembly dealing with Palestine. In addition, individual women within these and other groups have made themselves available to attend special meetings or sessions connected with United Nations, as for example, Mrs. Frederick Ventner of the Brooklyn Council, who regularly attends meetings of women's organizations which discuss U.N. affairs from the woman's angle.

The number of women from Council affiliates out of town, who avail themselves of the opportunity during a visit to New York, to sit in at the United Nations and to report back to their organizations at home is growing—and should. Such were Mrs. Eugene McCarthy from Cleveland and Mrs. Anna K. Ballard from Massachusetts, while in New York attending the Board meeting of the Catholic Daughters of America. N.C.C.W. "listening" will make more effective the support of U.N. by Catholic women's groups. Listening is a part of learning—and makes speaking more effective.

NATIONAL DIRECTORS MEET

As Catholic Action goes to press, the Board of Directors of the National Council of Catholic Women has just completed its meeting. Nineteen of the 22 National Directors were in attendance.

The sessions were opened by the Episcopal Chairmen of the Lay Organizations Department, N.C.W.C., The Most Rev. Robert E. Lucey, Archbishop of San Antonio. The Most Rev. Emmet M. Walsh, Bishop of Charleston and Assistant Episcopal Chairman of the Department, also gave generously of his time and advice in attending many of the sessions.

Many important questions were discussed, chief among these being the International Congress called for next September by the International Union of Catholic Women's Leagues. During the three-day meeting the following persons discussed specific problems with the Board: Rev. Charles E. Bermingham, director, N.C.W.C. Youth Department; Miss Anne Sarachon Hooley, member of the Bureau, I.U.C.W.L.; Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for U.N. Affairs; Miss Eileen Egan, project supervisor, War Relief Services-N.C.W.C.; and Mrs. J. W. McCollum, chairman, N.C.C.W. Committee on Cooperating with War Relief Services-N.C.W.C.

Statements adopted at the meeting covered the major problems of national and international import.

The Directors were received at tea by the faculty and students of the National Catholic School of Social Service.

MARRIAGE AS A CAREER

When, in 1945, the Youth Committee of the Brooklyn D.C.C.W., the Catholic Youth Organization, and the Sodality of Our Lady in the Brooklyn Diocese, started a joint project which they named "Marriage as a Career," they little thought that less than two years later similar projects would be launched by diocesan councils of Catholic women in various sections of the country.

As Chairman of Youth for the Brooklyn D.C.C.W., Mrs. Henry Mannix, now N.C.C.W. president, was instrumental in organizing a series of forums for Sodalists, at which lectures were given by a priest, a Catholic physician, a home economist, and a Catholic mother, with a question period following to answer personal questions. During 1946 five series were held throughout the Brooklyn Diocese with a total of 3,359 girls attending.

Mrs. Mannix addressed the 1946 meeting of the National Catholic Conference on Family Life and the 23rd National Convention of the National Council of Catholic Women on this subject, and since then, diocesan councils and groups in many parts of the country are holding similar courses for youth. Miss Margaret Hughes, national chairman of the N.C.C.W. Youth Committee, reports of a series held by the Springfield, Ill., D.C.C.W.: "We have just completed the four sessions with an average attendance of 600 young women, 149 of them non-Catholics. Tomorrow night a similar conference will be conducted for young men. A group from the Union Baptist, a Negro church, is sponsoring a similar course, using our outlines."

From Harrisburg comes word of a successful forum, with Mrs. Joseph Michels, D.C.C.W. chairman of the Committee on Family and Parent Education and N.C.C.W. director, reporting 250 girls at one meeting, with inquiries from all over the diocese for setting up a similar project.

Mrs. Margaret Stanley, president of the Monterey-Fresno D.C.C.W., advised that the Bakersfield Deanery Council launched their "Marriage as a Career" project on March 3, the first deanery council in the Diocese to conduct such a project.

The Seattle D.C.C.W. is working out a plan to present this project by the Seattle Council, to be followed by other cities within the area.

The idea is carried over into the annual school of instruction sponsored by the Evansville D.C.C.W., which this year takes as its theme, "Proper Preparation for Marriage."

Undoubtedly, many more Council affiliates will adopt this means of presenting Catholic principles of marriage and family life to young people looking forward to married life.

PRESENT-DAY PROBLEMS CONSIDERED

THE serious thought which Catholic women's organizations are giving to the problems confronting us today, especially as they concern the family, is reflected in the discussions of recent diocesan council conventions.

Brooklyn . . . With 1,200 women in attendance, including visitors from five foreign countries, members of the Brooklyn D.C.C.W., meeting in convention on January 25, heard Right Rev. Msgr. Fulton J. Sheen speak on the crisis facing modern society. The Most Rev. Raymond A. Kearney, Auxiliary Bishop of Brooklyn, urged the affiliation of every Catholic organization of women with the Diocesan and National Council. Mrs. Henry Mannix, N.C.C.W. president and honorary president of the Brooklyn Council, extended greetings to the convention. Miss Ruth Craven, executive secretary, N.C.C.W., was also a guest speaker at the luncheon. The convention re-elected Mrs. Daniel A. Doyle president.

Detroit . . . His Eminence, Edward Cardinal Mooney, Archbishop of Detroit, was the honor guest at the ninth annual convention of the Detroit A.C.C.W., held March 13, with nearly 1000 members in attendance. Mrs. Russell G. French, president, presided at the sessions. Institutes on committee work were a feature of the meeting and included a very interesting Libraries and Literature exhibit. Rev. Edgar Schmiedeler, O.S.B., director, Family Life Bureau, N.C.W.C., guest speaker, called for a recognition of the dignity of wedlock and of parenthood to combat the disintegration of family life caused by divorce and birth control. Resolutions adopted at the convention reaffirmed the principles of the *Declaration of Human Rights* issued by the National Catholic Welfare Conference and called upon the Congress of the United States to urge U. S. aid, as well as that of other countries, in the resettlement of displaced persons.

Portland . . . The A.C.C.W. of Portland, Oregon, meeting in convention March 25, developed its program of "Organization—An Aid to Catholic Action" to assist in the training of leaders to meet present-day needs. The Most Rev. Edward D. Howard, Archbishop of Portland, spoke on the theme of the meeting, telling the women that "by uniting their forces, through the N.C.C.W., the organization of Catholic women in this Archdiocese can exert a tremendous influence in promoting the interests of Church and State." A panel discussion on organization, and one on racial justice, were outstanding events of the meeting. More than 300 women attended this largest meeting in the history of the Portland Council, at which Mrs. E. J. English, retiring president, presided. Mrs. F. E. Danzer was elected president.

WITH OUR NATIONALS

National Catholic Women's Union: During February, the N.C.W.U. sent 119 "Care" packages to the needy in war-stricken areas of Europe. Twenty-four were furnished to students in the "Seminary protected by barbed-wire," organized by the Bishops of France at Chartres for German prisoners of war studying for the priesthood. In the past year many books have also been sent by the N.C.W.U. to those in charge of this institution.

Ladies' Auxiliary, A.O.H. All members of the Ancient Order of Hibernians and its Ladies' Auxiliary have received copies of *The Hibernian Digest,* the recently established publication of the Ancient Order of Hibernians in the United States and Canada. N.C.C.W. extends best wishes to the new monthly.

International Federation of Catholic Alumnae: Three I.F.C.A. scholarships are among the thirty-one fellowships and scholarships granted for the next academic year at the Catholic University of America.

Catholic Daughters of America: The C.D.A. headquarters has announced the appointment of a national advisory council to the Junior Catholic Daughters of America. The members will have the status of national junior officials in their respective areas.

NEWS ROUND-UP

THREE new council bulletins have recently appeared: New Orleans, Omaha, and Rochester. N.C.C.W. extends congratulations and best wishes to these new publications.

Chicago . . . At the recent convention of the National Catholic Conference on Family Life, in Chicago, four women of the Chicago Archdiocese received the newly created Family Catholic Action Award for outstanding work on behalf of family life. They are: Mrs. Edwin H. Thomas, chairman of the Governing Board of the Chicago A.C.C.W.; Mrs. John B. Bremner, founding member of the Council and of the Archdiocesan Girl Scouts; Miss Anna M. Pontius, Supreme Grand Lady of the Ladies of Isabella; and Mrs. Joseph F. Hermann, member of the Women's Council governing board.

His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, presented medals blessed on the altar of the Shrine of Christian Motherhood, St. Augustine, Florida, to five Catholic mothers of the Chicago Archdiocese: Mrs. Philip Bebar, Mrs. Thomas Crossen, Mrs. Edward Kandzor, Mrs. Salvatore Ciolino, and Mrs. Simon Wojtalewicz. The presentation was made at the time the Catholic Mother of 1947 was announced and the medal awarded to her and to the Catholic Mothers of past years.

Kansas City . . . A Leaders Training Clinic has been established by the Kansas City D.C.C.W. The first meeting featured a talk on the making of vestments and altar linens, with vestments on display, a talk on social activities and how to plan them, and closed with a parliamentary law drill.

Columbus . . . Condemnation of the "approval given Margaret Sanger and her immoral Planned Parenthood Association" by Walter Winchell, radio commentator, in one of his recent broadcasts was expressed by the Columbus D.C.C.W. in a letter sent to the Andrew Jergens Company, sponsors of the broadcasts.

Detroit . . . Using the names of Catholic war brides received from N.C.C.W., the League of Catholic Women in the Detroit Archdiocese welcomed these young women through personal calls and by a tea given in their honor. A young Italian member of the League visited all the Italian war brides and, during the Christmas holidays, a luncheon was arranged for them at which Italian dishes were served.

Rochester . . . Members of the recently established Diocesan Council Speakers' Bureau of the Rochester D.C.C.W. and numerous other leaders of organizations affiliated with the Rochester Council participated in a leadership training course given during Lent by the D.C.C.W. Spiritual Moderator and officers.

Dubuque . . . The project of the Dubuque A.C.C.W. is spiritual aid to the six state institutions within the Archdiocese. Financial assistance is given in addition to furnishing vestments, linens, and reading material, including Catholic material in Braille for the School of the Blind.

El Paso . . . Mrs. C. M. Ramirez, president of the El Paso D.C.C.W., has taken a forward step in the effort to increase the participation of the Spanish Speaking in council work by publishing her monthly letter in both English and Spanish.

Harrisburg . . . The marked success of the Family Life Institutes held last year by the Harrisburg D.C.C.W. in celebration of National Family Week will prompt the holding of additional Institutes this year. Several deanery councils will combine to hold an Institute in each of three deaneries in different sections from those of last year, thus permitting widespread diocesan participation.

New Orleans . . . A fine project is under way in the New Orleans A.C.C.W. in a Legislative Study Club designed to prepare its members for service to others interested in legislative matters.

Brooklyn . . . The published report of the Brooklyn D.C.C.W. lists among its outstanding achievements those in the field of interracial relations. Miss Mary L. Riley, chairman of this committee, reported a discussion group of Negroes and Whites on the encyclical on the Mystical Body of Christ, attendance at meetings at Friendship House and the Catholic Interracial Council of New York, a series of discussions on the Negro question, and an Interracial Week-end Retreat.

OF INTEREST TO N.C.C.W. AFFILIATES

Mrs. John Carney, a member of the national staff of the Girl Scouts for more than 25 years, has been honored by His Holiness, Pope Pius XII, with the medal, *Pro Ecclesia et Pontifice*. In recent years, Mrs. Carney specialized in the development of Girl Scouting in metropolitan areas and initiated the Catholic Committee for Scouting.

Miss Dorothy J. Willman, organizational secretary of parish women's Sodalities at the central office of the Sodality of Our Lady in St. Louis and American representative on the executive council of the youth section of the International Union of Catholic Women's Leagues, has been voted Catholic of the Month for April by the readers of *The Queen's Work*, national Sodality magazine.

NATIONAL COUNCIL CATHOLIC MEN

N.C.C.M. Meets in Annual Session—Radio Schedule—Seamen Need Clothes—The San Antonio Council

N.C.C.M. MEETS IN ANNUAL SESSION

MR. JOHN W. BABCOCK, prominent Detroit attorney, was re-elected President of the National Council of Catholic Men at its Annual Meeting held at the Headquarters of the National Catholic Welfare Conference in Washington, D. C., on April 12 and 13.

The Most Rev. Robert E. Lucey, S.T.D., Archbishop of San Antonio, Texas, episcopal chairman of the Department of Lay Organizations, N.C.W.C., attended the meeting.

Other officers and directors elected for the coming year include Emmet A. Blaes, attorney of Wichita, Kansas, vice president; Thomas E. Sly, president of the Diocesan Council of Catholic Men, Belleville, Illinois, secretary; Stewart Lynch, attorney of Wilmington, Delaware, treasurer. James H. McCaffrey, president of the Dallas Diocesan Council of Catholic Men, Dallas, Texas, and a member of the Board of Directors, was elected to the Executive Committee, the other members of which are the four officers.

The Hon. Joseph J. Walsh of Denver, Colorado, representing the Denver Archdiocesan Council of Catholic Men, was elected to the Board of Directors, and Leslie Schmidt, of Great Falls, Montana, representing the Diocesan Council of Catholic Men of Great Falls, was re-elected a director. The other directors include: Joseph B. Laucka, American Catholic Lithuanian Federation, Brooklyn, N. Y.; Daniel E. Morrissey, National Catholic Laymen's Retreat Conference, Chicago, Ill.; John M. Nolan, Diocesan Council of Catholic Men, Paterson, N. J.; Julius C. Rupp, Diocesan Council of Catholic Men, Gary, Ind.; John E. Toomey, Diocesan Holy Name Union, Mobile, Ala.; and Norman A. O'Brien, Diocesan Holy Name Union, Rochester, N. Y.

Ex-officio directors are Most Rev. Robert E. Lucey, S.T.D., episcopal chairman; Most Rev. Emmet M. Walsh, assistant episcopal chairman; Rt. Rev. Msgr. Howard J. Carroll, general secretary, N.C.W.C., and Rev. Paul F. Tanner, assistant general secretary.

Members attending the meeting in representative capacities were: Robert J. Bauer, Catholic Action Council of Men, San Antonio, Tex.; Thomas H. Cannon, Catholic Order of Foresters, Chicago, Ill.; John Eibeck, Catholic Knights of St. George, Pittsburgh, Pa.; Dr. George R. Ellis, Holy Name Union, Washington, D. C.; Bernard English (alternate for Robert L. Weisenburger), Diocesan Council of Catholic Men, Toledo, Ohio; Hugh J. Kinchley, Catholic Laymen's Association of Georgia, Augusta, Ga.; Hon. Thomas M. Madden, Diocesan Committee, Camden, N. J.; Dr. Robert Mulholland (alternate for John S. Barnocky), Diocesan Holy Name Union, Trenton, N. J.; Joseph J. Porta, Catholic Knights of St. George, Pittsburgh, Pa.; Leonard Simutis, American Lithuanian Catholic Federation, Chicago, Ill.; John A. Zvetina, Archdiocesan Union of Holy Name Societies, Chicago, Ill.; Frank Furlong, president of Archdiocesan Union of Holy Name Societies, Chicago, Ill.; Rev. Philip J. Kenney, assistant to the General Secretary, N.C.W.C.; Rev. John Matzner, Blessed Sacrament Parish Council of Men, Dallas, Texas; and Dr. Pranas Padalskis.

The interim appointment of Frank J. Potts as executive secretary was confirmed.

OFFICERS, DIRECTORS AND STAFF

NATIONAL COUNCIL OF CATHOLIC MEN

(Department of Lay Organizations, National Catholic Welfare Conference)

MOST REV. ROBERT E. LUCEY, S.T.D., *Episcopal Chairman*
MOST REV. EMMET M. WALSH, *Assistant Episcopal Chairman*
National Headquarters: 1312 Mass. Ave., N. W., Washington 5, D. C.

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FRANK J. POTTS, *Executive Secretary*
WILLIAM C. SMITH, *Director of Radio*
JOHN G. BOWEN, *Field Representative*

The meeting convened promptly at 10 A. M. n April 12 with a prayer by His Excellency, Archbishop Lucey. Following the prayer, a nessage from President Truman was read by the ecretary:

"My hearty greetings to the National Council of Catholic Men about to hold its Annual Meeting in Washington.

"We are learning in these strenuous days that peace presents as many and as difficult problems as did the years of active hostilities. Your far-flung organization, which aided the war effort with such fidelity and efficiency, has still a great opportunity for further service.

"I have every faith and confidence that the National Council of Catholic Men will remain unwearied in its work to promote peace and mutual understanding among all men.

"Very sincerely yours,

"(s) HARRY TRUMAN."

Archbishop Lucey spoke on the importance of vital militant laity to the work of the Church. The afternoon program of April 12 included roject recommendations and reports of the Executive Staff by Frank J. Potts, Radio Director William C. Smith and Field Director John G. Bowen. Robert Saudek, director of Public Service, American Broadcasting Company, spoke on he subject of "Public Service Through Radio," nd the Rev. Richard Ginder, editor of *The Priest,* poke on the Narberth Movement.

On Sunday morning, those in attendance at the neeting attended Solemn High Mass in the Chapel f the Scholasticate of the Missionary Oblates of Mary Immaculate. The Most Rev. Arsene Turquetil was celebrant and the Rev. Paul Tanner ave the sermon. Immediately following Mass, he members were the guests of the Oblates at reakfast, at which time Bishop Turquetil spoke.

A Resolution sent to His Holiness, Pope Pius XII, stated:

"The National Council of Catholic Men in onvention assembled April 13, 1947, send respectful greetings to Your Holiness, give assurnce of their homage and filial devotion and of heir desire to unite in Catholic Action with the nind of the Church and humbly ask for your lessing upon their endeavors."

The following resolutions were also dispatched y the Officers and Directors:

"The National Council of Catholic Men assembled for their Annual Meeting beg leave to express to the Most Reverend Members of the Administrative Board of the National Catholic Welfare Conference our deep thanks and appreciation for having been given the opportunity for service to the Conference through the integration of the National Council of Catholic Men with the National Catholic Welfare Conference.

"We wish to take advantage of this occasion and opportunity to pledge and to assure you of our filial affection and devotion to the duties and responsibilities which are assumed in this work of Catholic Action.

"We pledge to, and again assure the Board, of our allegiance and continued support to the program of their great apostolic objectives—particularly so, during these trying times, when true appreciation of Our Creator and the privilege of practicing our Holy Faith are so vitally necessary."

"Whereas His Excellency, the Most Rev. John F. Noll, has for a number of years as Episcopal Chairman of the Lay Organizations Department of the National Catholic Welfare Conference, given the full measure of his holy zeal and self-sacrifice to the advance of Catholic Action; and his indefatigable leadership has been a source of inspiration and of strength for the National Council of Catholic Men.

"Now, therefore, be it resolved that the Officers and Members of the National Council of Catholic Men, in their Annual Meeting assembled, hereby tender to His Excellency their deep gratitude for his many years of devotion and loyalty to the work of the Council and for his most valued friendship with the Council's officers and members; and they hereby tender to His Excellency their expressions of affection and their sincere wishes for a continued harvest of rich spiritual rewards for His Excellency and the maintenance of his enviable vitality and stamina. *Ad multos annos.*"

"The Members and Directors of the National Council of Catholic Men, assembled in their Annual Meeting for 1947, take this means to express their appreciation to the National Broadcasting Company for its cooperation in making their time and facilities available in the Council's presentation of the Catholic Hour as a public service program in the cause of religion and religious understanding."

"The members and directors of the National Council of Catholic Men, assembled in their Annual Meeting in the City of Washington, D. C., on April 12 and 13, 1947, desire to express to the Mutual Broadcasting System their thanks for the fine cooperation in making available not only time for 'Faith in Our Time,' but also producers, engineers and announcers of excellent caliber.

"The members and directors also wish to thank the Mutual Broadcasting Company for cooperation in presenting this program as a public service in the cause of religion and religious understanding."

"Be it resolved that the National Council of Catholic Men extend its sincere and profoundly

felt felicitations, filial devotion and loyalty to His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia; His Eminence Edward Cardinal Mooney, Archbishop of Detroit; His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, and His Eminence Francis Cardinal Spellman, Archbishop of New York."

"Whereas the American Broadcasting Company has generously made available to the National Council of Catholic Men its radio time and facilities for its religious broadcast, 'The Hour of Faith'; and

"Whereas the American Broadcasting Company has extended to the National Council of Catholic Men the courtesy of sending to its Annual Meeting as a gesture of good will and mutual assistance, Robert Saudek, public service director of the American Broadcasting Company, who has outlined to us clearly and succinctly the problems of religious broadcasting;

"Now, therefore, be it resolved that the National Council of Catholic Men at its Annual Meeting express to the officials, secretarial staff, engineers, and other employees of the American Broadcasting Company its sincere gratitude and appreciation for their generosity in affording radio time, kindly assistance, and helpful service in the furtherance of the religious radio work of the Council."

"The Board of Directors meeting in regular session April 13, 1947, resolves to extend their deep sense of edification and gratitude to the officers and staff of the Council for the grand job done in the arrangements made for the hospitality of members and directors during their stay in Washington, D. C., preparation of reports, agenda, etc., and especially the edifying setting provided for the group Holy Communion in the Chapel of the Missionary Oblates of Mary Immaculate, 391 Michigan Avenue, N. E., Washington, D. C., and that this resolution be properly publicized to the persons concerned."

President Babcock, at the conclusion of the meeting, issued the following statement for the officers and directors:

"The National Council of Catholic Men, as indicated by the consensus of expression among the members in attendance upon its Annual Meeting, reiterates with emphasis the fundamental doctrine of the absolute necessity that all men, being creatures of the Divine God, must recognize the Fatherhood of God as the source and authority of all human relationship. Unless all problems, including international, industrial, social and economic, are approached and solved from such moral perspective, there will be no substantial foundation to any solution and no permanency in its result. Atheistic materialism and its counterparts, Communism and Nazism, are of course condemned. But too often public officials, labor leaders, industrialists, financiers and public leaders insist upon approaching problems of peace in military, in industry, in economics, in law and in social life from the secular perspective which if not affirmatively atheistic, is at least negatively so in the refusal to seek God's help and guidance in the execution and conclusion of responsibilities. Our Council of Men is militant primarily in its determination to promote, to advance and to strengthen the Kingdom of Christ upon earth. From that we shall not retreat. In that no man need fear us. In that all men may join us in support and prayer."

THE SAN ANTONIO COUNCIL

THE San Antonio District Catholic Action Council of Men is showing progress in five major projects—NODL, retreats, youth, Catholic radio, and discussion clubs, it was revealed at the quarterly meeting of the parish boards.

The NODL Chairman reported that the showing of the picture, *Duel in the Sun,* was stopped in San Antonio through the efforts of his committee. The co-operation of the Ministerial alliance was also sought to help prevent the showing.

Four week-end retreats are scheduled for the month of June, announced the Retreat Chairman. As last year, they will be held at St. Anthony's Apostolic school.

The Athletic Commission of the Holy Name Union reported on the progress of the new ball park. All Holy Name branches in the city have been asked to help raise the necessary funds.

Four local radio stations carry nine Catholic programs every week—the largest number of Catholic programs in any city in Texas, it was reported by the Archdiocesan Radio Representative. Every effort is made to gain a wide listening public. Two local papers carry ads on the Catholic Hour and the Hour of Faith, and more than 6,000 circulars have been mailed out to gain more listeners.

To promote interest in discussion clubs, a new plan has been tried with success. Discussion texts have been put in the homes and besides the quiz in them each adult is given a set of popularly worded questions based on the lessons and as part of a catechism contest. Four hundred copies of sets of questions are being distributed weekly. The popular questions are so arranged that the contestant must study the assigned text before he can

RADIO SCHEDULE—MAY, 1947

THE CATHOLIC HOUR
Sundays, 6:00 P. M., E.T.
NBC Network
Rev. Joseph Manton, C.SS.R.
"The Family in Focus"

May 4—Recreation for the Family
May 11—Queen of the Family
May 18—Friction in the Family
May 25—Calamity in the Family

Music by the Choir of the Franciscan House of Studies, Butler, N. J.

THE HOUR OF FAITH
Sundays, 11:30 A. M., E.T.
ABC Network
Rev. Paul G. Corbett, O.P.
"It's Easy to Pray"

May 4—Talking to God
May 11—Listening to God
May 18—Praying Always
May 25—The World's Greatest Prayer

Music by the Hour of Faith Instrumental Ensemble and Male Quartette, under the direction of Paul Creston

FAITH IN OUR TIME
Thursdays, 10:15 A. M., E.T.
Rev. Urban Nagle, O.P.
"Your Mind and Religion"

Individual titles to be announced
Music by baritone soloist and organist

successfully answer them. This is an effort to overcome some of the obstacles in discussion club promotion. The questions in the language of the day invite easy and general discussion around the table, and remove the objection of a difficult academic exercise.

The promotion of the block system was urged by the District President. Mr. Robert J. Bauer, archdiocesan president of the CACM, was on hand to explain the Rosary Pledge campaign. The weekly Rosary is said for the success of the lay apostolate in the San Antonio archdiocese. Fifteen hundred pledge cards were taken by parish representatives.

SEAMEN NEED CLOTHES

In the March issue we appealed to all our affiliates to send some men's clothing to Ellis Island, to help seamen stranded there, awaiting sailing orders—which don't always come through as soon as they are supposed to.

Many of you responded to our appeal and in the name of the seamen we thank you. And now how about those who missed the boat before?

Will you please get up a package of men's clothing—especially underwear, trousers and shoes—and ship it to:

National Catholic Welfare Conference,
Miss Margaret Buckley, Social Worker,
Ellis Island, New York Harbor,
New York.

Please make sure that whatever you send is clean and mended—ready to wear. At Ellis Island there are no facilities for repairing or laundering.

We suggest that you get up a package yourself and then interest the St. Vincent de Paul Society to do likewise.

LET'S LOOK AT THE RECORD

(*Continued from page* 8)

out the following proposed amendment: "Congress shall make no law establishing articles of faith or a mode of worship, or prohibiting the free exercise of religion, or abridging the freedom of speech, or the press, or of the right of the people peaceably to assemble, and to petition the government for a redress of grievances." (U. S. Gazette, Sept. 3, 1789.)

Most certainly, this proposal is much more narrow in its scope than the concept of the First Amendment advanced by Mr. Rutledge, as was the House version which read as follows: "Congress shall make no law establishing religion, or to prevent the free exercise thereof or to infringe the rights of conscience." (Annals of Congress, Volume I, p. 766.)

With these two versions of the Amendment in mind, it becomes increasingly difficult to assume, with Mr. Justice Rutledge, that the Amendment as finally reported was designed to proscribe any law referring to religion. As a matter of fact, the Senate, after adopting the version of the Amendment as reported by the Conference Committee, immediately proceeded to appoint a committee "to wait on the President of the United States to request that he recommend to the people of the United States a day of public thanksgiving and prayer be observed." (Annals of Congress, Volume I, p. 88.)

What better evidence could we have of the intent of the framers of the First Amendment to avoid a construction which would "patronize those who professed no religion at all"?—*George E. Reed.*

Imitation of the Virtues of St. Benedict Advocated

The text of the Encyclical Letter of His Holiness Pope Pius XII issued March 21, 1947, to mark the 14th centenary of the death of St. Benedict of Nursia, founder of the Benedictine Order.

Encyclical Letter to Our Venerable Brethren the Patriarchs, Primates, Archbishops, Bishops and Other Ordinaries in Peace and Communion with the Apostolic See

Pope Pius XII

Venerable Brethren
Health and Apostolic Benediction

LIKE a star in the darkness of night, Benedict of Nursia brilliantly shines, a glory not only to Italy but of the whole Church. Whoever considers his celebrated life and studies in the light of the truth of history the gloomy and stormy times in which he lived, will without doubt realize the truth of the divine promise which Christ made to the Apostles and to the society He founded, "I am with you all days even to the consummation of the world."[1] At no time in history does this promise lose its force; it is verified in the course of all ages flowing, as they do, under the guidance of divine Providence. But when enemies assail the Christian name more fiercely, when the fateful barque of Peter is tossed about more violently and when everything seems to be tottering with no hope of human support, it is then that Christ is present bondsman, comforter, source of supernatural power, and raises up fresh champions to protect Catholicism, to restore it to its former vigour, and give it ever greater increase under the inspiration and help of heavenly grace.

Among these champions shines out in resplendent light Our Benedict—blessed "by name and grace."[2] In the providential designs of God he emerged from a dark century when the position and fate of civilization as well as of the Church and of civil society was in danger of collapse. The Roman Empire which had attained such a summit of glory and had joined with wise and equally tempered laws so many peoples, nations and tribes, so that it could be called more correctly the world's protector rather than its imperial master,[3] this Empire like all earthly institutions had crumbled. Weakened and corrupt from within, it lay in mighty ruins in the West, shattered by the invasions of the northern tribes.

In such a mighty storm and universal upheaval, from where did hope shine? Where did help and protection arise in order to save humanity and what was left of its treasures from shipwreck? It came from the Catholic Church. All earthly institutions begun and built solely on human wisdom and human power, in the course of time succeed one another, flourish and then quite naturally fail, weaken and crumble away; but the organization which Our Redeemer established has received from its divine Founder unfailing life and abiding strength from on high. Thus sustained and fortified the Church comes out victorious through the hostile fortunes of time and circumstances; amid their ruins and failures it is capable of moulding a new and happier age and with Christian doctrine and spirit she can build and erect a new society of citizens, peoples and nations.

We are happy, Venerable Brethren, to treat briefly in this Encyclical Letter the part played by Benedict in this renewal and restoration; for this year, it would seem, fourteen centuries have elapsed since he happily exchanged this earthly exile for his heavenly country after innumerable labors for God's glory and man's salvation.

I

"Born in the Province of Nursia of honorable parentage"[4] "he was filled with the spirit of all justice"[5] and in a remarkable way he supported Christianity by his holiness, prudence and wisdom. While the century had grown old in vice, while Italy and all Europe seemed to be a wretched theatre for the life and death struggle of nations, and even the monastic discipline was weakened with worldliness and was not up to the task of resisting and overcoming the allurements of corruption, Benedict proved the perennial youth of the Church by his outstanding sanctity and work; he restored morality by his teaching and example; he protected the sanctuary of religious life with safer and holier laws. Nor was that all; he and his followers reclaimed the uncultured tribes from their wild life to civic and Christian culture; directing them to the practice of virtue, industry and the peaceful arts and literature, he united them in the bonds of fraternal affection and charity.

In the first flower of youth he was sent to Rome to study the liberal sciences;[6] there with great grief he noticed heresies and all manner of errors prevalent and many minds deceived and corrupted; private and public morality were crumbling and very many, especially the fine elegant youth, were sadly sunk in the mire of pleasure. The result was that it could be said of Roman society "it is dying and it laughs. In nearly every part of the world tears follow on our laughter."[7] However, under God's influence, "he gave himself to no disport or pleasure . . . but when he saw many through the uneven paths of vice run headlong to their own ruin, he drew back his foot but newset in the world. . . . Contemning therefore learning and studies, and abandoning his father's house and goods, he desired only to please God in a virtuous life."[8] He willingly bid farewell to the comforts of life and the charms of a corrupt age, as well as to the enticing and honorable offices of a promising future to which he could have aspired; leaving Rome behind, he sought out wild and solitary places where he could devote himself to the contemplation of the divine. Thus he came to Subiaco and there retiring into a narrow cave he began to live a life that was more heavenly than human.

Hidden with Christ in God,[9] he there strove for three years with great fruit to acquire the perfection and holiness of the Gospels to which he seemed to be called by divine instinct. He made the practice of shunning all earthly things to seek alone and ardently heavenly things; of holding converse with God day and night; of praying incessantly for his own salvation and for the salvation of men; in curbing and mastering the body by voluntary punishment, and checking and controlling the evil motions of the senses. In this way of life he found such sweetness of soul that all the former delights he had experienced from his wealth and ease now appeared distasteful to him and in a way forgotten. One day the enemy of human nature aroused in him very strong allurements of the flesh; at once he strenuously resisted—noble and strong soul that he was—and casting himself into a thicket of briars and sharp nettles by voluntary wounds he conquered and quenched the in-

terior fire. Victorious over himself, he seemed to have been strengthened from on high as a reward. "After which time, as he himself related to his disciples, he was so free from the like temptation that he never felt any such motion. . . . Being now altogether free from vicious temptation, he worthily deserved to be a master of virtue."[10]

Our saint, then, living for a long time this secluded and solitary life in the cave of Subiaco, shaped and set himself in sanctity, and laid those solid foundations of Christian perfection on which he was given later to raise a mighty building of lofty heights. As you well know, Venerable Brethren, zealous and apostolic works become useless and vain unless they proceed from a soul enriched with those Christian qualities which alone with God's grace can make human undertakings contribute to the glory of God and the salvation of souls. This Benedict knew well and had found to be true. Before undertaking and executing those great designs and plans to which he was called by God, he first devoted his most earnest efforts and fervent prayers to make himself fully master of that integral, evangelical holiness which he desired the others to acquire.

When the reputation of his sanctity spread and daily increased everywhere, not only the monks who lived close by desired to come under his rule, but a multitude of townsfolk began to flock to him in groups desiring to hear his soothing voice, to admire his extraordinary virtue and to see the wondrous signs that God often worked through him. Indeed that bright light that shone from the dark cave of Subiaco spread so far and wide that it even reached remote regions. Thus "nobles and devout persons of the city of Rome began to resort to him and commended their children to be brought up by him in the service of Almighty God."[11]

Then it was that this holy man saw that the time, ordained by God's providence, had come for him to found a family of religious men and to mould them to the perfection of the Gospels. He began under most favorable auspices. "For in those parts he had gathered together a great many in the service of God, so that by the assistance of Our Lord Jesus Christ he built there 12 monasteries, in each of which he put 12 monks with their superiors, and retained a few with himself whom he thought to instruct further."[12]

But while things started very favorably, as We said, and yielded rich and salutary results, promising still greater in the future, Our saint with the greatest grief of soul, saw a storm breaking over the growing harvest, which an envious spirit had provoked and desires of earthly gain had stirred up. Since Benedict was prompted by divine and not human counsel, and feared lest the envy which had been aroused mainly against himself should wrongfully recoil on his followers, "he let envy take its course, and after he had disposed of the oratories and other buildings—leaving in them a competent number of brethren with superiors—he took with him a few monks and went to another place."[13] Trusting in God and relying on His ever present help, he went south and arrived at a fort "called Cassino situated on the side of a high mountain . . .; on this stood an old temple where Apollo was worshipped by the foolish country people, according to the custom of the ancient heathens. Around it likewise grew groves, in which even till that time the mad multitude of infidels used to offer their idolatrous sacrifices. The man of God coming to that place broke the idol, overthrew the altar, burned the groves, and of the temple of Apollo made a chapel of St. Martin. Where the profane altar had stood he built a chapel of St. John; and by continual preaching he converted many of the people thereabout."[14]

Cassino, as all know, was the chief dwelling place and the main theatre of the Holy Patriarch's virtue and sanctity. From the summit of this mountain, while practically on all sides ignorance and the darkness of vice kept trying to overshadow and envelop everything, a new light shone, kindled by the teaching and civilization of old and further enriched by the precepts of Christianity; it illumined the wandering peoples and nations, recalled them to truth and directed them along the right path. Thus indeed it may be rightly asserted that the holy monastery built there was a haven and shelter of highest learning and of all the virtues, and in those very troubled times was, "as it were, a pillar of the Church and a bulwark of the faith."[15]

It was here that Benedict brought the monastic life to that degree of perfection to which he had long aspired by prayer, meditation and practice. The special and chief task that seemed to have been given to him in the designs of God's providence was not so much to impose on the West the manner of life of the monks of the East, as to adapt that life and accommodate it to the genius, needs and conditions of Italy and the rest of Europe. Thus to the placid asceticism which flowered so well in the monasteries of the East, he added laborious and tireless activity which allows the monks "to give to others the fruit of contemplation,"[16] and not only to produce crops from uncultivated land, but also to cultivate spiritual fruit through their exhausting apostolate. The community life of a Benedictine house tempered and softened the severities of the solitary life, not suitable for all and even dangerous at times for some; through prayer, work, and application to sacred and profane sciences, a blessed peace knows not idleness nor sloth; activity and work, far from wearying the mind, distracting it and applying it to useless things, rather tranquillize it, strengthen it and lift it up to higher things. Indeed, an excessive rigor of discipline or severity of penance is not imposed, but before all else love of God and a fraternal charity that is universal and sincere. "He so tempered the rule that the strong would desire to do more and the weak not be frightened by its severity; he tried to govern his disciples by love rather than dominate them by fear."[17] When one day he saw an anchorite, who had bound himself with chains and confined himself in a narrow cave, so that he could not return to his sins and to his worldly life, with gentle words Benedict admonished him: "If you are a servant of God, let not the chains of iron bind you but the chains of Christ."[18]

Thus the special norms of eremitic life and their particular precepts, which were generally not very certain or fixed and often depended on the wish of the superior, gave way to Benedictine monastic law, outstanding monument of Roman and Christian prudence. In it the rights, duties and works of the monks are tempered by the benevolence and charity of the Gospel. It has proved and still proves a powerful means to encourage many to virtue and lead them to sanctity. For in the Benedictine law the highest prudence and simplicity are united; Christian humility is joined to virile virtue; mildness tempers severity; and a healthy freedom ennobles due submission. In it correction is given with firmness, but clemency and benignity hold sway; the ordinances are observed but obedience brings rest to mind and peace to soul; gravity is honored by silence but easy grace adds ornament to conversation; the power of authority is wielded but weakness is not without its support.[19]

It is no wonder then that "the rule

which Benedict, the man of God, wrote for the monks was outstanding for wisdom and elegant in language";[20] and today receives the highest praise from all. It is a pleasure to dwell here briefly on some of its main lines and place them in their true light; since We hope that this will be gratifying and useful not only to the numerous followers of the Holy Patriarch but also to the Christian clergy and faithful.

The monastic community is so constituted and arranged that it resembles the Christian home over which the Abbot or Superior presides like the father of a family; and all should depend completely on his paternal authority. "We see that it is expedient," says St. Benedict, "for the preservation of peace and charity, that the entire government of the Monastery depend on the will of the Abbot."[21] Therefore each and everyone as a matter of duty should obey him most religiously[22] and in him see God Himself and reverence His authority. As a duty committed to him, he undertakes to govern the souls of the monks and to lead them to evangelical perfection; and so let him most diligently weigh and ponder within himself that some day he must answer for them to the Supreme Judge,[23] and let him so act in this grave matter that he may be justly rewarded when he renders his account before the "dreadful judgment of God."[24] Besides, whenever important matters are to be discussed in any monastery, let him call all the monks and listen carefully to their freely given counsels before he gives the decision that appears to him best.[25]

From the beginning the question of accepting or refusing candidates for the monastic life was intricate and difficult. To the holy monasteries flocked aspirants from every race and people and from all classes of citizens: Romans and non-Romans, freemen and slaves, conquered and the conquerors, from the patrician nobility not a few, and also from the lowly plebians. Such a situation Benedict mastered with breadth of vision and fraternal charity, "because," as he says, "whether bondman or freeman, we are all one in Christ, and bear an equal burthen to servitude under one Lord. . . . Therefore let there be a love for all; let all be subject to the same discipline according to their deserts."[26] For those who have embraced his Institute he ordains "that all things are common to all"[27] not under force or violence but spontaneously and unselfishly. Besides all within the precincts of the monastery are bound by the stability of religious life in such a way that they ought to devote themselves not only to prayer on heavenly things and reading,[28] but also to labor in the fields,[29] to the arts and crafts[30] as well as to the sacred works of the apostolate. As "idleness is an enemy of the soul, therefore the brethren ought to be employed at fixed times in toiling with their hands.[31] But it is of first importance for all, and must be aimed at with the utmost diligence and the greatest care, that "nothing be preferred to the work of God."[32] Although "we believe that the divine presence is everywhere . . . we believe this especially and without any doubt, when we assist at the work of God. . . . Therefore let us consider in what manner it behoveth us to be in the sight of God and of His angels, and so let us chant in choir that mind and voice may accord together."[33]

From these norms and axioms which it has pleased Us to cull from the Benedictine law, there can be easily discerned and appreciated the prudence of the monastic rule, its opportuneness, its wonderful harmony and suitability to human nature, as also its significance and supreme importance. During a dark and turbulent age, when agriculture, honorable crafts, the study of the fine arts profane and divine were little esteemed and shamefully neglected by nearly all, there arose in Benedictine monasteries an almost countless multitude of farmers, craftsmen and learned people who did their utmost to conserve the memorials of ancient learning and brought back nations both old and new—often at war with each other—to peace, harmony and earnest work. From renascent barbarism, from destruction and ruin they happily led them back to benign influence human and Christian, to patient labor, to the light of truth, to a civilization renewed in wisdom and charity.

Nor was that all. It is essential in the Benedictine way of life that while engaged in manual or intellectual pursuits, all should strive continually to lift their hearts to Christ having that as their chief concern, and to burn with perfect love of Him. For the things of the earth or of the whole world cannot satisfy the mind of man which God created for Himself; rather their function given them by their Creator is to move and lift us by gradual steps to the possession of God. Therefore, it is most necessary "to prefer nothing to the love of Christ";[34] "to count nothing more dear to them than Christ";[35] "let them prefer nothing whatever to Christ and may He bring us to life everlasting."[36]

To this most ardent love of the Divine Redeemer there should correspond love of the neighbor. We ought to cherish all as our brethren and help them in every way. Hence while people plan and foment hate and treachery against each other, while robbery, slaughter and innumerable hardships and miseries are increasing in this violent upheaval of nations and institutions, Benedict proclaims these most holy precepts to his followers: "Let special care be taken in receiving the poor and travellers, because in them Christ is more surely received."[37] "Let all guests who come to the monastery be entertained like Christ Himself, because He will say 'I was a stranger and you took me in'."[38] "Before all things and above all things, special care must be taken of the sick, so that they be served in very deed as Christ Himself for He saith 'I was sick and you visited Me'."[39] Thus animated and burning with a perfect love of God and the neighbor he fulfilled and perfected his task; and when rejoicing and full of merits he felt in advance the breath of heaven, promise of eternal bliss; and foretasted its sweetness, "six days before his death he caused his grave to be opened. Soon seized by fever, he began to be consumed by burning fire; day by day his strength began to wax faint, and the infirmity daily increasing, the sixth day, he caused his disciples to carry him into the Oratory, where he armed himself for his going forth by receiving the Body and Blood of the Lord: then, supporting his weak limbs by the hands of his disciples, he stood up, his hands lifted towards heaven, and with words of prayer at last breathed forth his soul."[40]

II

After his pious death, when the holy Patriarch went to heaven, the Order of monks he founded was far from failing or collapsing; rather, it seemed not only to be ever nourished and strengthened by his living example, but also to be supported and vivified by his heavenly patronage, so that it went on increasing year by year.

All who are not blinded by prejudice but examine events in the light of history and judge fairly, must recognize what a beneficial influence the power and strength of the Benedictine Order had in that early period, and how many great benefits it conferred on succeeding generations. For besides the fact, as We said already, that the sons of Benedict were almost alone in that dark age of profound

ignorance and turmoil, in preserving the codices of literature and learning, in translating them most faithfully and commenting on them, they were also among the pioneers in practising and promoting the arts, science and teaching. The Catholic Church in the first three centuries of her life was in a wonderful way confirmed and increased by the sacred blood of martyrs; then in subsequent ages the integrity of her doctrine was kept intact against heretics and error by the wise and active work of the Fathers.

In like manner it can be asserted that the Benedictine Institute and its flourishing monasteries were raised up not without divine guidance and assistance, in order that, while the Roman Empire was tottering, and barbarous tribes goaded by warlike fury were attacking on all sides, Christian civilization might make good its losses and after civilizing nations by the truth and charity of the Gospels would lead them skillfully and tirelessly to fraternal harmony, fruitful labor and to a virtuous life ruled by the precepts of Our Redeemer and guided by His grace. Just as in past ages the Roman legions, which tried to subdue all nations to the imperial mother city, marched along the roads built by the consuls, so now countless bands of monks whose arms "are not carnal but mighty to God,"[41] are sent by the Supreme Pontiff to extend to the ends of the earth the peaceful kingdom of Jesus Christ, not with sword or violence or slaughter but with the cross and the plough, with truth and charity. Wherever these unarmed bands composed of heralds of the Christian religion, of workmen, of farmers and teachers of sciences human and divine passed by, there forests and untilled lands yielded to the plough; centres of craftsmen and fine arts sprung up; from an uncouth and wild life men conformed to civil society and culture. For them the teaching and the power of the Gospel was the light that ever led them on. Numerous Apostles, burning with divine charity, traversed unknown and restless regions of Europe which they generously watered with sweat and blood; appeasing the populations they lighted for them the torch of Catholic truth and holiness. It may then be asserted that although Rome by many victories extended the might of her empire on land and sea, still "her warlike conquest subjugated fewer than the Christian peace conquered."[42] For besides Britain, Gaul, Batavia, Frisia, Denmark, Germany, and Scandinavia, not a few Slav nations also rejoice in these monks as their Apostles and consider them as their glory and the illustrious authors of their civilization. How many Prelates came from their Order, who wisely governed dioceses previously created, founded new ones and by their labors contributed to their progress. How many illustrious teachers and professors established famous seats of learning and of fine arts, illumined the minds of many sunk in error and increased the store of profane and religious learning in every department. Finally how many saintly men shone forth as members of the Benedictine Order, who spared no effort in attaining Evangelical perfection and by the example of their virtue, by preaching, by really wondrous signs wrought under God, devoted all their energies to the spreading of the kingdom of Jesus Christ. Very many of them as you well know, Venerable Brethren, were adorned with the Episcopal dignity or the majesty of the Supreme Pontificate. The names of these Apostles, Prelates, saintly men and Supreme Pontiffs are inscribed with letters of gold in the annals of the Church; it would be tedious to name each one here; besides they glitter in such a resplendent light and hold so prominent a place in history that they are easily known to everyone.

We therefore think it most opportune that what We touched on briefly be pondered over seriously during these centenary celebrations and be put again in the clearest light before the eyes of all, so that all may more readily extol and praise these outstanding events of the Church and may more eagerly and willingly follow the teaching and counsels of a holier life contained in them.

It is not only the by-gone ages that had reason to profit from the benefits of this Patriarch; our own age has many important lessons to learn from him. Let those first of all who belong to his numerous family learn—We do not doubt that they do—to follow daily ever more closely in his illustrious footsteps and let each reduce to the practice of ordinary life the principles and examples of his virtue and sanctity. Thus they who in obedience to a supernatural call followed a heavenly sent vocation to embrace the monastic life, not only will correspond with it wholeheartedly and efficiently, seeking the peace and the calm not of their own conscience and their own eternal salvation alone, but they will also be able to labor with better effect for the common good of Christianity and for the promotion of God's glory.

Furthermore, all the classes of society, if they studiously and seriously examine the life, teaching and glorious achievements of St. Benedict, cannot but fall under the influence of his gentle but powerful inspiration; indeed they will spontaneously recognize that even our age troubled and anxious for the vast material and moral ruins, perils and losses that have been heaped up, can borrow from him the needed remedies. But before all, let them remember and consider that the sacred principles of religion and its norms of conduct are the safest and soundest foundations of human society; if they are disregarded and compromised, everything that promotes order, peace and prosperity among men and nations, as an almost necessary consequence, gradually collapses. The history of the Benedictine Order bears clear testimony to this, as we have seen; and it was already clearly grasped by that cultured mind of ancient pagan times when he expressed the judgment: "You, Pontiffs, give greater security to the city by religion than by the encircling walls."[43] Also, "when holiness and religion are removed, there follows a life of turmoil and great confusion; and I would venture to say that when devotion to the gods fails, then fail trustworthiness, human society, and justice—that most excellent of all virtues."[44]

It is of first and primary importance that the supreme Deity be reverenced and His holy laws obeyed in private and in public life; otherwise, there is no human power capable of checking and keeping under due control the unleashed passions of peoples. Religion alone provides the support for what is right and honorable.

There is another lesson and admonition given us by the holy Patriarch of which our age stands so much in need—namely, that God is not only to be honored and adored but must be loved as a Father with great charity. Charity has indeed grown cold and lies dormant so that very many seek things of the earth rather than things of heaven: whence conflicting strifes give rise to frequent quarrels and foment distrust and bitter enmities. Since the eternal Deity is the author of our life and from Him we have received numerous gifts it is our strict duty to love Him ardently and to direct and give ourselves and all we have to Him. From this divine love fraternal charity towards our neighbor should arise, which will lead us to consider all as brothers in Christ of whatever stock or nation or culture. Thus from all nations and from all the classes of a country there will arise a single Christian family whose mem-

bers will not be divided by exaggerated personal interests but will cooperate with each other harmoniously and in friendly wise.

If these norms, in virtue of which Benedict once illumined, saved, and built up the society of those turbulent times which was crumbling, and even lead it back to better ways, be accepted and honored universally today, then no doubt our age will be able to come safe from its terrifying shipwreck, make up its losses, material and spiritual, and adequately remedy its deep wounds.

Besides, Venerable Brethren, the author and lawgiver of the Benedictine Order has another lesson for us, which is, indeed, freely and widely proclaimed today but far too often not properly reduced to practice as it should be. It is that human labor is not without dignity; is not a distasteful and burdensome thing, but rather something to be esteemed, an honor and a joy. A busy life, whether employed in the fields, in the profitable trades or in the liberal arts, does not demean the mind but elevates it; does not reduce it to slavery but more truly gives it a certain mastery and power of direction over even the most difficult circumstances. Even Jesus, as a youth, still sheltered within the domestic walls, did not disdain to ply the carpenter's trade in his foster-father's workshop; He wished to consecrate human toil with divine sweat. Let those therefore who labor in trades as well as those who are busy in the pursuit of literature and learning remember that they are performing a most noble task in winning their daily bread; they are not only providing for themselves and their best interests but can be of service to the entire community. Let them toil, as the Patriarch Benedict admonishes, with mind and soul elevated towards heaven, working not by force but through love; and a last word, even when they are defending their own legitimate rights, let them not be envious of the lot of others, labor not in disorder and tumult, but in tranquil and harmonious unity. Let them be mindful of those divine words "in the sweat of thy face shall thou eat bread";[45] this law of obedience and expiation holds good for all men.

Above all let this not be forgotten, that looking beyond the fleeting things of earth we must daily and increasingly strive after heavenly and lasting goods, whether we be engaged in intellectual work or study or in a laborious trade; when we shall have gained that goal, then and then only will it be given to us to enjoy true peace, undisturbed repose, and everlasting happiness.

When the recent war was raging and spread in a lamentable way to the shores of Campania and Latium, it reached, as you know, Venerable Brethren, the holy summit of Monte Cassino and although We left nothing undone in persuading, exhorting, protesting lest an immense loss be inflicted on religion, on culture and civilization, nevertheless ruin and destruction came to that illustrious home of learning and piety which had survived the turmoil of centuries like a torch conquering darkness. Then when cities, towns, villages and hamlets around were overwhelmed in ruin, it seemed that even the Arch-Abbey of Cassino, the head house of the Benedictine Order, was sharing the grief and partaking the sufferings of its sons. Practically nothing else survived from the destruction except the sacred crypt in which the relics of the holy Patriarch are preciously kept.

At the present time crumbling walls and rubble, which brambles pitifully overrun, stand where lofty monuments once met one's gaze; close by a small home for the monks has been erected recently. But why may the hope not be expressed while the 14th century is being celebrated from the time that that saintly man gained heaven, after starting and perfecting his great work, why may it not be hoped that with the help of all, and especially the rich and generous, this very ancient Arch-Abbey be restored as soon as possible to its pristine glory? This indeed humanity owes to Benedict; for if today it glories in great learning, if it rejoices in ancient literary documents, it must mainly thank him and his hard-working sons. We confidently trust, therefore, that the future will happily realize Our hope and Our wishes. May this work be not only a task of restoration and reparation but also an omen of better times in which the spirit of the Benedictine Institute and its ever opportune teaching may flourish more and more.

Relying on this hope, to each of you Venerable Brethren, to the entire flock entrusted to your care, and to the whole family of monks which glories in this lawgiver as master and parent, We impart, with great affection as a token of heavenly grace and a testimony of Our good-will, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the feast of St. Benedict, the twenty-first day of March, in the year 1947, the ninth of Our Pontificate.

PIUS PP. XII.

FOOTNOTE REFERENCES

[1] Matth. XXVII, 20.

[2] S. Greg. M., Lib. Dial. II Prol.; P. L. LXVI, 126.

[3] Cf. Cic., De Off. II, 8.

[4] S. Greg. M., Lib. Dial. II, Prol., loc. cit. 126.

[5] Mabillon, Annales Ord. S. Bened.; Lucae 1739, t. I, p. 106.

[6] Cf. S. Greg. M., Lib. Dial. II, Prol.; loc. cit. 126.

[7] Salvian, De gub. mundi, VII P. L. LIII, 130.

[8] S. Greg. M., Lib. Dial. II, Prol.; loc. cit. 126.

[9] Cf. Col. III, 3.

[10] S. Greg. M., Lib. Dial. II, 3; loc. cit. 132.

[11] Ibidem II, 3; loc. cit. 140.

[12] Ibidem, loc. cit. 140.

[13] Ibidem II, 8; loc. cit. 148.

[14] Ibidem, loc. cit. 152.

[15] Pius X., Litt. Apost. Archicoenobium Casinense, d. d. x Febr., a. MDCCCCXIII.

[16] S. Thom., II-IIae, q. 188, a. 6.

[17] Mabillon, Annales Ord. S. Bened.; Lucae 1739, t. I, p. 107.

[18] S. Greg. M., Lib. Dial. III, 16; P. L. LXXXVII, 261.

[19] Cf. Bossuet Panegyrique de S. Benoit, Oeuvres compl. Vol. XII, Paris 1863, p. 105.

[20] S. Greg. M., Lib. Dial. II, P. L. LXVI, 200.

[21] Reg. S. Benedicti, c. 65.

[22] Cf. Ibidem, c. 3.

[23] Cf. Ibidem, c. 2.

[24] Ibidem, c. 2.

[25] Cf. Ibidem, c. 3.

[26] Ibidem, c. 2.

[27] Ibidem, c. 33.

[28] Cf. Ibidem, c. 48.

[29] Cf. Ibidem, c. 48.

[30] Cf. Ibidem., c. 57.

[31] Ibidem, c. 48.

[32] Ibidem, c. 43.

[33] Ib., c. 19.

[34] Ibidem, c. 4.

[35] Ibidem, c. 5.

[36] Ibidem, c. 72.

[37] Ib., c. 53.

[38] Ibidem, c. 53.

[39] Ibidem, c. 36.

[40] S. Greg. M., Lib. Dial. II, 37; P. L. LXXVII, 202.

[41] II Cor., X, 4.

[42] Cf. S. Leo M., Serm. I in natali. Ap Petri et Pauli; P. L., LIV, 423.

[43] Cic., DE nat. Deor., II, c. 40.

[44] Ibidem, I, c. 2.

[45] Gen., III, 19.

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6—Enthronement of The Most Rev. Mark K. Carroll as Bishop of Wichita.
6-8—Wisconsin Council of Catholic Women—32nd annual conference, Wausau, Wis.
10—Mary's Day, dedicated to Mary Mother of Mankind, celebrated in 150 dioceses throughout the world.
19-21—Youth Department, N.C.W.C.—National Conference on Catholic Youth Work, Cleveland, Ohio.
22-24—Catholic Press Association—Twelfth Annual National Convention, St. Paul, Minn.
25—National Catholic Tribute to the War Dead—Tomb of the Unknown Soldier, Arlington National Cemetery.

June, 1947

8-13—Third International Pattern Institute, New York City.
15-21—Institute on Industry and the Institute for Social Action Committee Chairmen, Washington, D. C.
16-21—Summer School of Catholic Action, St. Louis, Mo.
19-21—Catholic War Veterans—National Convention, Philadelphia, Pa.
20-23—National Catholic Theatre Conference—10th annual convention, Washington, D. C.
23-28—Summer School of Catholic Action, Chestnut Hill, Mass.
30-Aug. 9—Catholic Action Institute of the Confraternity of Christian Doctrine—Washington, D. C.

July, 1947

7-12—Third National Street Preaching Institute for Priests, Carthage, Mo.
7-12—Summer School of Catholic Action, St. Paul, Minn.
16-18—Educational Conference of the Brothers of the Christian Schools—ninth annual convention, Santa Fe, N. Mex.
28-Aug. 2—Summer School of Catholic Action, San Antonio, Tex.

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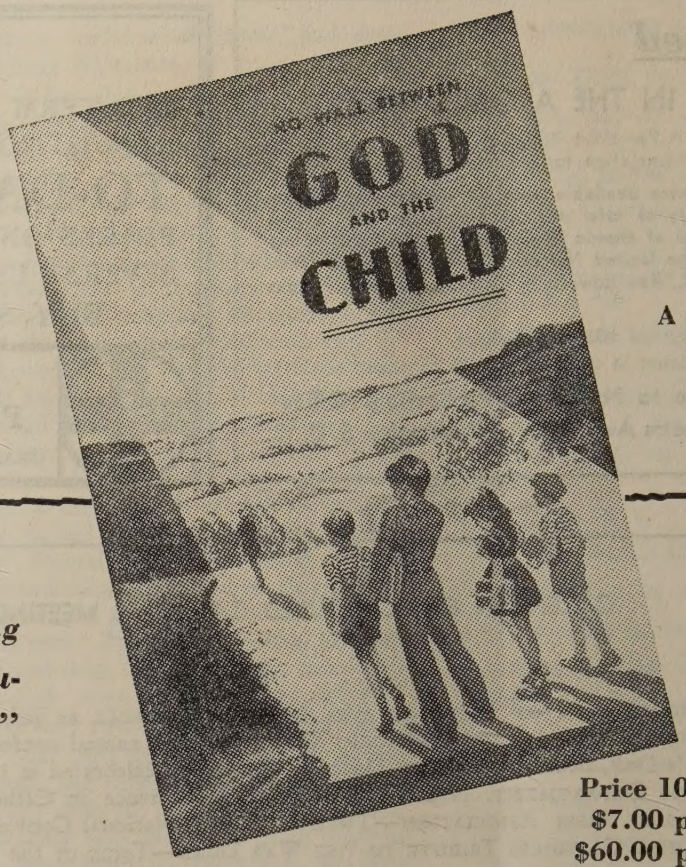

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